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The Man in the Glass

*When you get what you want in your struggle for self
And the world makes you King for a day,
Just go to the mirror and look at yourself.*

*And see what that man has to say.
For it isn't your father or mother or wife
Whose judgment upon you must pass,
The fellow whose verdict counts most in your life
Is the one staring back from the glass.*

*You may be like Jack Horner and chisel a plum
And think you're a wonderful guy,
But the man in the glass says you're only a bum
If you can't look him straight in the eye.*

*He's the fellow to please—never mind all the rest,
For he's with you clear to the end,
And you've passed your most dangerous difficult test*

*If the man in the glass is your friend.
You may fool the whole world down the pathway of
years
And get pats on the back as you pass,
But your final reward will be heartaches and tears
If you've cheated the man in the glass.*

NEW ENGLAND

Masonic Craftsman

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Vol. 44

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PARIS The Foreign Ministers have begun their talks **AND** in the Palais Rose—the pink marble palace **PEACE** of the late Comte de Castellane. Will pink be the color of moderation and compromise? Working in the war-time residence from which General Stulpnagel ruled occupied France, will they remember that their first task is to settle and pacify Germany, not to use her as a weapon in a general struggle for position? The risks to which their disagreements have exposed us were well enough symbolized during the period of the blockade; the quarrel was between the Allies, but it was Germans who manned the barriers, Germans who loaded and unloaded the aircraft. Germans who split Berlin. On both sides it has been the Germans who provided the cannon fodder for the cold war; German emotions—the ugly, irrational sentiments which lie beneath the surface, where they were banished in 1945—have been exploited, rival German teams picked, wooed, and largely equipped. The controlled reconstruction of Germany and her reintroduction to the European community: we all still speak of these, but in fact they have grown into a much more hurried and short-sighted policy, and if Germany is to remain as two rival camps it will not be long before they are armed ones. Of all the problems which the Foreign Ministers face it is this which provides the greatest measure of common interest: involuntarily Germany still threatens us all, not only as the chief cause of disagreement between East and West but as herself a mass of contradictory and explosive tendencies which neither side has been willing to control. It is by this, therefore, that the work of the Foreign Ministers will have to be judged. Can they reinstitute a four-Power control which works? Can they ensure that at least in those fields where our interests are common we speak with a common voice? More important than the abstract question of German unity and its appeal to German public opinion is this limited practical issue: that we should agree to form some central German authority with which the four Allies can establish the sort of controlling relationship envisaged by the West German Occupation Statute. A four-Power control, in other words, which allows for the fact of four-Power disagreement and sees that it does the least possible damage.

The second task must be to remove the German burden from Europe's shoulders. This burden is only secondarily a financial one: in the first place it is the

unsettlement and uncertainty due to the continued tension and especially to the genuine nervousness felt in Eastern Europe. Where in the West this affects individuals, driving them (notably in France) to join Communist "Peace Movements" or follow Mr. Garry Davis, in the East it is felt by Governments, who react often clumsily and dangerously, seeing their salvation in closer association with the Russians. We can only counter this by treating Russia's desire for security seriously and as something to which her war record still entitles her and a major factor in the peace of Europe. Unfortunately it is difficult to distinguish between Russia Jekyll and Russia Hyde, and even when the distinction is drawn they remain the same person; yet there are differences of degree between that measure of political influence which she needs for her own security and that which would be a preliminary to the Bolshevisation of all Germany; between genuine Russian apprehensions and mere anti-Allied propaganda, between the good Russo-German relations which are essential to European peace and those which might destroy it; between the deterrent and the irritant effects of the presence in Europe of American troops. It is important that we should realize this, because, if we had any assurance of Russian good faith, there is little doubt that we could safely go farther to meet the Russians on these points; it is less the intrigues of the Russians than the economic state of Western Germany which will determine whether or no Communism spreads, and we have nothing to lose by agreeing to guarantee German neutrality or by proposing a measure of withdrawal and regrouping of the occupation troops. What we must try to create—if the Russians will go any way to meet us—is an atmosphere of comparative confidence, in which the Oder-Neisse frontier can be revised, rather than one of hatred in which it may precipitate a war.

It is only when we have agreed on these fundamentals that we shall have some basis for the solution of the Germans' own problems, for the trade and currency barriers which divide the country and the existence of different levels of life in the two halves. Similar though our interests may in many ways be, the safeguards and guarantees which both sides must demand are very different, and it is on them that it will depend whether the German problems once more brings the world together or continues to drive it apart. How far can the Russians in their undoubted fear of a separate West German State, afford to give us the assurances which we are sure to demand? It is a mistake to think that the Russian desire for security, any more than the French, is a purely military affair; not only has it to a great extent underlain their political and reparations

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Alfred Hampden Moorhouse, Editor and Publisher

policies, but, since Marxists interpret Hitler's rise as the result of a certain economic structure, it has determined their policy of nationalization and land reform. This to them has been a practical, not a doctrinaire, measure, and it is doubtful whether we could make them reverse it because it does not fit Western doctrines. We must insist on party freedom and the freeing of genuine political prisoners. It may be doubtful whether we

shall reach agreement if we are in too much of a hurry to break up the whole existing political and economic structure of Eastern Germany; what we need is not the immediate defeat of the Socialist Unity party and all its measures but the democratic guarantees which will ensure that when the first flood of feeling has abated the Germans can choose the policies, police, and politicians that they want.—*The Manchester Guardian*

HISTORY OF THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL

Few American Masons who have visited the Nation's capital, have failed to make a pilgrimage to nearby Alexandria to view with pardonable pride the magnificent George Washington Masonic National Memorial.

Despite the fact that Masonry has given enthusiastic moral and financial support through the years, a large number of younger Masons do not know of the Memorial, nor are they familiar with or appreciative of the motives which prompted such an undertaking.

The association wishes to tell again the story of the Temple on Shooters Hill which stands as an inspiring reminder of the wisdom, strength and beauty given the infant Republic by the Father of his Country.

Freemasons of the United States, who revere the memory of George Washington as the most illustrious member of the American Craft, find their mecca in the imposing stone shrine which now stands on its commanding site high above the Potomac River overlooking the city of Washington.

Here, on Shooters Hill, in the gracious tidewater region of Virginia, where memories and traditions without number cluster about, this Memorial raised by Freemasons stands in the words of Dr. Elmer R. Arn, as "a Lamp to the world of men."

It is the Craft's expression of faith in the principles of civil and religious liberty, of stable and orderly government—the very message of Masonry itself—those principles of which Washington, first Worshipful Master of Alexandria Lodge No. 22, was the great exemplar.

Countless thousands of Masons made reverent pilgrimage to the Memorial in the more than twenty years since construction was begun. From modest little one-dollar bills to contributions amounting to thousands of dollars, individuals and Masonic bodies have been enthusiastic in their support. Now, the superstructure is completed and the work of completing the interior is in progress, as funds in hand will allow and the work is progressing towards completion.

Incomparably beautiful and unrivalled in historic interest, Shooters Hill offers the ideal location for a Memorial to the Nation's first President. Washington knew and traversed every foot of the ground surrounding the shrine in all directions. Directly in front of the Temple, beginning at the foot and stretching down to the river a mile distant, is the city of Alexandria where Washington maintained an office, where he was founder of the first

fire department and the first free school, where he surveyed the town streets, served as a member of the town council and as representative in the House of Burgesses. Here he owned a pew and attended services at Christ Episcopal Church, served as director and stockholder in the bank, maintained an office for the transaction of his personal business, and here he was a Worshipful Master of Alexandria Lodge. He held his last military review in Alexandria, cast his last vote there and his last military command. Alexandria physicians attended him in his last illness, and his Brethren of Alexandria Lodge performed the last offices over his remains.

Washington's beloved Mount Vernon is only a few miles below Alexandria and a short distance from Mount Vernon is Gunston Hall, the home of his friend George Mason, the author of the Bill of Rights. Six miles to the north is Arlington, the home of his adopted son, George Washington Parke Custis, and later the home of General Robert E. Lee. All these famous places, and countless others, which figured so prominently in the early days of the Republic, provide a background of sacred soil upon which to rear a great Memorial to the man who stood "like a statue for all eternity to contemplate."

Each year, on Washington's birthday, the Memorial is the scene of an imposing gathering when Grand Masters of Masons in all States of the Union accompanied by other leaders in the Fraternity, in their Jurisdictions, gather to review the progress of the work set forth on the trestleboard.

President of the George Washington Masonic National Memorial Association, the agency on this work, is the distinguished, yet gentle and mild-mannered Dr. Elmer R. Arn, Past Grand Master of Ohio. This good Craftsman has brought to his task the skill and devotion so necessary in the furthering of any great cause.

Designed in the classic architecture of Greece and Rome, the Memorial stands on a 36-acre tract of ground at the west end of King Street, a principal thoroughfare of Alexandria. From the Portico, one may see a beautiful panorama of the City of Washington, six miles distant; the City of Alexandria at the foot of the hill and beyond, the silver curve of the Potomac. Passing through the Doric Portico, one enters the Memorial Hall with its eight 60-ton polished green granite columns. At the back of Memorial Hall is the niche, where the heroic statue of Washington, as Worshipful Master

of his Lodge, will be placed. This Statute to be presented by the Order of DeMolay. Contract has been awarded to Bryant Baker, one of the outstanding sculptors of today. Mural paintings on the walls behind the columns will portray the story of Washington's life.

An Assembly Hall and Auditorium are situated on the first floor. Above the statute niche a pipe organ will be placed. Above the Memorial Hall, rise the seven floors to the tower. When completed, these will be the States' Remembrance Room, Library and Museum Room and with other floors not yet designated. Elevators traveling a slanting shaft will stop at the Observation Floor, where visitors may step outside and view the surrounding country. Contract had been let to the Otis Elevator Company to install one elevator in 1948.

The movement to erect a Masonic Memorial to George Washington had its origin in a strong desire on the part of the Masonic Fraternity of the United States to safeguard the Washington relics in the possession of Alexandria-Washington Lodge No. 22. Washington was the first Master of Alexandria Lodge No. 22, serving in that office while he was President of the United States.

The present movement started at a meeting held in Alexandria, Va., on February 22, 1910, where upon invitation of Alexandria-Washington Lodge, the representatives from 18 Grand Lodges assembled in the sacred precincts of the Lodge room, prepared to consider the subject in all its details. The date for the permanent organization of the Association was set for February 22, 1911, at which time representatives from 27 Jurisdictions assembled in Alexandria-Washington Lodge with William B. McChesney, Grand Master of Masons in Virginia, presiding. The only living member of that body today is John H. Cowles, Past Grand Master of Kentucky and Sovereign Grand Commander of Ancient and Accepted Rite, Southern Jurisdiction.

The Memorial Association, which had been organized in 1911, continued to hold its annual meetings in Alexandria on Washington's birthday, with increasing attendance, enthusiasm and financial support. In 1922, with a total of \$688,000 then paid into the treasury, a model and plans of the proposed Memorial were submitted and approved in principle, and by unanimous vote of the Board of Directors, work was begun. Surveys of the property were promptly made, estimates submitted by the architects, proposals invited, and on June 2, 1922, the contract was let for the excavation. On June 5th, ground was broken. The Cornerstone was laid November 1, 1923, at a special communication of the Grand Lodge of Virginia. About 25,000 persons participated in the procession to the Memorial, where the Cornerstone was laid by Charles H. Callahan as Acting Grand Master of Virginia, using the same trowel employed by Washington in laying the cornerstone of the United States Capitol. He was assisted in spreading the cement by President Calvin Coolidge, Chief Justice William H. Taft and the Grand Masters of all Grand Jurisdictions in the Nation.

Eight and one-half years later, on May 12, 1932—the Washington Bicentennial Year—the building was dedi-

cated at the largest meeting of its kind in the world. President Herbert Hoover assisted in the dedicatory rites.

The past few years have been notable in the history of the Association by reason of the generous financial support from the various Grand Jurisdictions and allied Masonic Bodies. At the 1946 meeting, contributions from Masonic Bodies reached a total of \$120,000 to which was added a contribution of \$100,000 from the Ancient and Accepted Scottish Rite, Southern Jurisdiction for the purpose of furnishing and equipping the Cryptic Lodge room. During the year ending February 10, 1948, a total of \$206,000 was received from various Masonic Bodies and investments in U. S. Bonds and at the Annual Meeting, February 23rd, 1948, a total of \$250,000 was received. Each Grand Jurisdiction in the Union has an investment in the Memorial varying from \$11,511 to \$695,717. In addition, many other Grand Bodies have contributed amounts varying from \$100 to \$245,000. At the present time, the Association has \$350,000 in U. S. Treasury Bonds for the Building Fund.

In 1947, the sum of \$146,000 was expended for Building Construction. The Cryptic Lodge room is finished except for furnishings; the dining room and kitchen have been completed and the North and South Corridors of the First Floor have been completed. The Mystic Shrine rooms of the Imperial Council have been completed and dioramas of all Crippled Children's Hospitals and many portraits and other valuable possessions of the Shrine will soon be on display. The Grotto Archives Room, M.O.V.P.E.R., was dedicated February 22, 1948, and \$600,000 has been expended.

There are now 37 Grand Lodges which provide for the payment to the Association of \$1 for each newly made Master Mason. From this amount the Association sets aside for maintenance of the Memorial a sum equal to the average cost of the Memorial, the average to be computed for the preceding five-year period. This payment has also led to the establishment of a permanent Endowment Fund which in time will be sufficient to pay the cost of the perpetual, proper and uninterrupted operation and maintenance of the Memorial.

President Arn reported at the 1948 meeting that the assets of the Endowment Fund was on that date \$187,000. He said, "That is a very good increase, but certainly is quite small considering our investment. As I have previously stated, I feel that the Endowment Fund should equal the investment in buildings and ground. This is good endowment finance." The fund is now \$228,000.

At the annual meeting of the Association in 1948, the Association was the recipient of a Meshed Shrine Oriental Rug from Bro. Sarkis H. Nahigian of Chicago. This rug is believed to be the largest of its kind and measures 46 feet and six inches long and 29 feet and 6 inches wide and is valued at \$300.00. It can be seen in the Alexandria-Washington Lodge.

Through nearly four decades, American Freemasons have labored towards the fulfillment of a majestic Temple to the memory of the Father of His Country.

The great aim in this worthy undertaking is that set forth by the Association at the time construction was started more than twenty years ago.

"We could not hope to increase the fame of Washington nor add to the enduring luster of his name. Our purpose was, and is, to hand down to coming generations a testament of the love of our Fraternity for him who was the glory of his country and an ornament to Freemasonry. . . . We could not fulfill our wishes by the creation of a new planet to shed its splendor among the stars. We could not set to music the ceaseless surges of the sea to carry the message of our appreciation to every shore throughout the coming years. So, turning

RUSPINI

By H. L. HAYWOOD

Shakespeare used the device in each of his plays of having a character appear at the edge of things for a moment, say a few words, and then vanish—he did it in "Hamlet" with the ghost in the opening scene; he did it in "Macbeth" with the incident of the knocking at the door—and then at the end, when the denouement was resolved, it came out that the chance visitor had changed the direction of the whole play. It was Shakespeare's way of suggesting that there is a world outside our own world. We have the same Shakespearean device in the Third Degree with the brief appearance of the wayfaring man who spoke but a word, and then went away, but whose word led to the uncovering of awesome things. The Chevalier Bartholomew Ruspini was just such a Shakespearean character in our Masonic history. He appeared at the edge of things once, spoke two or three words, and Freemasonry has never since been the same.

All this occurred two centuries ago, and in England. An American Mason will ask, "What has this to do with me?" I must answer that question, or it will be useless to tell what Ruspini did, but to answer it I myself must move out toward the edge of things for a moment. Freemasonry has an internal life of its own, which, as it lives it out, concerns nothing and nobody but itself, and in doing so it does not recognize the existence of geographical or political boundaries. In the United States each Grand Lodge confines itself within the political boundaries of its own State; but it does so for convenience only, not because those political boundaries mean anything to Freemasonry. For it is, wherever it is regular and duly constituted, an indivisible entity, a seamless robe. For that reason the history of Freemasonry, wherever it occurs, or when, is every Mason's history; if something was done in England two centuries ago which changed the direction of our Fraternity, it is as much the Masonic history of American Masons as it is of our British cousins. Things are going on in the Grand Jurisdiction of Iowa which might never have gone on had it not been for Ruspini.

from the domain of the impossible, we opened the granite hills of New Hampshire to take their strength and make it attest our everlasting admiration for him to whom it is dedicated. Erected of enduring material, our temple will stand throughout the ages. It will carry to generations yet unborn, and to those to whom we may seem an ancient race, the message of human brotherhood. It will perpetuate the attributes of self-denial, patriotism, love of country, and fellow men, which were typified in the life and work of the great Mason, the master-builder of our Nation—George Washington."—*Square & Compasses*.

Among the scant sources of our knowledge of his biography the best is a two and one-half page article in "The Free-mason's Magazine," London, 1793; page 576. From it we learn that he was born near Bergamo, in Italy, about 1730; graduated from its school of medicine when he was about 18, and did so with honours; that he decided to specialize in oral, or dental, surgery, and to that end went to Paris, where, because of the illustriousness of his family, he was able to find a place as student under the King's private dentist. (Ruspini became one of the founders of modern dentistry.) About 1750 he moved to England, and there, after he became a man of eminence, was taken under the patronage of the Dowager Princess of Wales, and in due time became the private dentist, surgeon, and physician of the then Prince of Wales, who was to become King George IV.

In that period Ruspini sent back to his old school at Bergamo a complete set of new and improved surgical instruments; this gift, along with his general reputation as a man of benevolence, attracted the attention of the Pope, who made him a Knight of the Golden Spur and conferred upon him the papal rank of Chevalier.

To set down an account of Ruspini's Masonic career in either logical or chronological order would call for weeks of work, because the facts are in fragments, and scattered through a number of Lodge histories, Grand Lodge Proceedings, magazine articles, and books. I shall therefore have to set down the more salient of them one after another, in no particular order, hoping that after the mosaic is completed, a picture will emerge.

In his history of Prince of Wales Lodge, No. 259, Brother Thomas Fenn, its Secretary (Iowa has a copy autographed by him), states on his first page that the Prince, desirous of having men about his person whom he could trust, "probably at the suggestion of the Chevalier Ruspini", organized a Lodge in his own household—it is still in existence. At page 14, and opposite a full-page portrait, he states, among other things, that Ruspini was its Treasurer from the beginning until his death in 1814. On page 24 he records that the Lodge

petitioned that the Prince of Wales should have Ruspini appointed a Grand Sword Bearer, a position which would give him a much-coveted Grand Lodge rank; this was done, and in doing it the Prince of Wales stipulated that the appointment should be renewed each year as long as Ruspini might live.

In Vol. I of the Records of the Lodge Original, No. 1, now the Lodge of Antiquity, by W. Harry Rylands, page 283, it is recorded that on November 20, 1776, when William Preston was Worshipful Master, Ruspini was made a member of the Lodge. (Any Mason could belong to as many Lodges as he wished.) In Vol. II, which was written by Captain C. W. Firebrace, he is noted as visiting the Lodge in 1786. In 1789 the Lodge discussed the Royal Cumberland Charity School, about which more anon. In 1790 Ruspini acted as Warden pro tem. With that entry his name disappears from the history, but the above shows that he was active in Antiquity, one of the Four Old Lodges which formed the Mother Grand Lodge in 1717, for at least 14 years.

"The Grand Stewards' Lodge, 1735-1920," by Albert F. Calvert, page 26, lists Ruspini as one of the Treasurers of that Lodge; and on page 96 states that he served as a Grand Steward in 1772.

In a paper on Daniel Lysons, contributed to *Ars Quatuor Coronation*, Vol XXIX, page 7, F. W. Levander notes that Ruspini served as a Steward at the Grand Lodge Country Feast, 1783; and in a footnote he observes that Ruspini's son, James Blendin Ruspini, was, like his father, a dentist-surgeon. At page 229 Cecil Powell gave a three-page article about Ruspini, much of it about his professional career. The St. John's Card, for 1915, opens with a frontispiece of Ruspini, and on page 4 gives a sketch of his Masonic career, among the data of which, in addition to facts given above, are that he was once a member of the Lodge of Rural Friendship, of Grand Master's Lodge, of the Ancient Grand Lodge, and of the Lodge of Promulgation.

In his "Freemasonry in Bristol," Joseph Littleton gives him as having been a member also of St. Alban's Lodge, No. 29, but he believes that he had been made a Mason in 1762 in Lodge No. 116.

To refer back to A.Q.C., Vol XXIX, page 231: Henry Sadler is quoted as authority for saying that Ruspini was a member of the Lodge of Emulation. On the next page, in a valuable note, Albert F. Calvert expresses the belief that Ruspini must have been born not only before 1730, the date given in "The Free-Mason's Magazine," but also before 1727 (an opinion with which I concur), and goes on to note that Ruspini's book, "A Treatise on the Teeth," went through many editions; and states that he was founder of the Lodge of the Nine Muses, and that in 1789 he also joined The Lodge of Regularity.

From 1717 to 1813 there were two Grand Lodges in England; by 1809 it had everywhere become apparent that the two should join, therefore Grand Officers of both bodies began a rapprochement, much of which was implemented by the creation of special Lodges, one of which was the above-mentioned Lodge of Promulgation, of which Ruspini was a member. He was also an officer of the older of the two uniting bodies. A complete story

of one of those special Lodges was contributed by W. B. Hextall to A.Q.C., under the title of "The Special Lodge of Promulgation," 1809-1811, Vol. XXIII, page 37. In that same article he gives yet another Lodge of which he joined in 1769. On page 62 he states that Ruspini had formed the Grand Masters' Lodge, under the Antient Grand Lodge—possibly for the express purpose of helping toward a union. In a discussion of the essay, on page 68, W. J. Songhurst states that the correct date of Ruspini's death is December 14, 1813.

In a paper on Freemasonry in Canterbury which Sydney Pope contributed to A.Q.C., Vol. LII, page 6, he showed that Brother Ruspini was active also in the Royal Arch, for the minutes of the Provincial Grand Lodge at Canterbury, 1780, list him as a visitor: "Barth. Ruspini, Esq., Principal of R.A." In a paper on the Royal Arch Chapter of St. James, 1788-1888, in A.Q.C., Vol. V, page 58, Robert F. Gould lists Ruspini as having been a member of one of the two Grand Chapters which united in 1817.

These facts the reader will have found, as I have known only too well while setting them down, are as dry as the sentences in a dictionary; but it was necessary to set them down in order to show the full weight of the one great thing which Ruspini did, and to show why it was that what he did had so great a significance for the Craft at large. That one great thing makes them all come alive and begin to bloom, even though it is necessary here to describe it in words few, and also dry.

Long before the setting up of the Mother Grand Lodge in 1717 Lodges helped the widows and orphans of their deceased members as much as they were able, and for more than a half century after 1717 local Lodges continued to do so. But in many instances Lodges were able to do very little, and in consequence more than one window went to a poor house and more than one orphan had to be apprenticed out as a slavey. Ruspini was a physician who saw such things close up; he was a man whose whole nature was charged with benevolence, and the sight of misery distressed him. It therefore occurred to him one day that what one small Lodge working by itself could not do, all the Lodges working together would be able to do. He therefore suggested to the Prince of Wales that a Masonic Foundation be established to build a home for the orphaned daughters of Master Masons. The Prince approved wholeheartedly; so did the Duke of Cumberland, Grand Master, and so did his wife, the Duchess of Cumberland, each of whom, at one time or another, acted as Patron, or Patroness, for which reason it was called at first The Royal Cumberland Freemasons' School. Later it came to be called The Royal Masonic Institution for Girls. By the end of 1788 quarters had been secured, and 15 girls had been delivered to the care of the matron. This was the first, and ever since has been the pattern, for hundreds of schools, orphanages, homes, and hospitals established by Masons throughout the world. Each and every one of them, our own Bettendorf included, have reason to keep the memory of Ruspini ever green.—*Iowa Masonic Library.*

MASONIC CHARITY—Institutional and Otherwise

By LUCIEN C. CONNELL, *Grand Master of Masons in Tennessee*

As we start on this subject, knowing that most of us are very jealous as to what our Homes are called, as well as the wards we serve, if the word Institution is used, you must understand that we are not casting any aspersions but are using that term purely for the lack of a better one.

There has been and always will be differences of opinion as to the best method of caring for the wards of the Masonic Fraternity. No doubt each Grand Jurisdiction feels that their plan is best. In fact most every plan has merit, for each tends to render genuine service and assistance to those in need, and we must always remember and never forget that "It is our duty to pour comfort and consolation into the hearts of the distressed, the afflicted and the destitute, and that the thanks and gratitude of the widow and orphan are the Mason's most acceptable offering to God."

We should bear in mind that Masonic assistance, (some like to call it charity) is intended for those who, through no fault of their own and from unforeseen circumstances, have met with misfortune. For such persons help should always be forthcoming and no worthy deserving appeal should ever be made in vain.

While there are many plans of rendering service or giving assistance, and every plan is attended with a certain amount of merit, there are two plans which are in most general use:

1. Maintenance in a Central Institution.
2. Maintenance in individual homes or as it is better known "Outside maintenance."

In the first the ward is brought to a Central Institution or home and there reared; while in the second, funds are supplied and used for the rearing of the ward in his own or foster home and in his own community. In the first the ward is transplanted in a new locale and environment, and in the second the ward is maintained at his own family hearth and reared in his own community, where all of his friends are and where, with proper help, he feels more secure and maintains his own individuality and initiative.

Most of us are of the opinion that nothing should be done until after a very thorough and comprehensive investigation is made, the worthiness of the appeal established, and a budget worked up, that will meet the necessities of each individual case. Of course there are going to be emergencies and these should be taken care of immediately and the details worked out at a later time.

The Institutions have met many needs, have filled and answered many a prayer, and have rendered outstanding services in most instances, but the question arises again and again if the Institution was built for the care of the wards thus claiming our aid; or were they built that we as Masons might go about in the world congratulating ourselves on what wonderful char-

ity we are doing in the name of Masonry; or were they built to satisfy a selfish desire of our own that we might with pride show the world how well we are looking after those dependent upon us, and showing to the world beautiful campuses studded with magnificent buildings.

It has been my pleasure to visit many institutions, both public and private; to investigate the records of institutions, and I was surprised to learn that after the ward has been received into the institution then the big job was over as far as many were concerned. We just fed and clothed them and let them grow up like weeds. It was like a short story I read in "Liberty" several years ago about a little fellow they put in an institution: "They put him in an orphanage when he was 4 years old and by the time he got out they had taught him three things. They had taught him to be tough, they had taught him not to care about anybody or anything and that life wasn't worth a cent any way you looked at it, and they also taught him a hatred of routine and institutional discipline."

We have seen on days of visiting and "open house days" how sweet everything was, but behind all of this there was a world of sadness and mockery—anything but the pleasant front we endeavored to put up—and the wards were petted and given every wish on certain days while their little hearts were craving and longing for love and for individual attention.

Some one mentions full orphans, the little fellow or lassie that has neither mother nor father. When such a thing happens in Tennessee and the child has any good relatives and we can find some real love there, then the child is given a good foster home. We have only had one such case in the last 22 years, and we found that home with a relative. We can always find a good boarding home and the child soon becomes one of the family.

When we take into consideration an investment of approximately fifty million dollars in buildings and property, a large staff of employees, and a limited number of wards, (and you would be surprised to know how few this large investment has cared for over the years), then after laboring for a number of years, we graduate the child from the home and send him out into the world just half-equipped to compete with the evils that befall even a strong person that has been under the loving care of a mother and dad and shielded from the many pitfalls, is it a wonder that many succumb to these evils and pitfalls and make us wonder about the results accomplished by our multi-million dollar investment?

My heart has bled for children of both sexes who have been permitted to leave the care of the Fraternity and enter into the business and social world, only partly equipped to cope with the world as so many of our children have been. My hat goes off to the kid that

did make good, but that same kid would have made good anywhere, in my opinion. They had it in them from the very beginning.

We realize that great efforts have been put forth by every Grand Jurisdiction to make their homes the best ever, but we have fallen so short, yes we have been weighed in the balance and found wanting. I am not only talking about the Masonic Fraternity, I am thinking of all homes and institutions whether they be public or private and their means of taking care of the several people dependent upon them. If all of our homes could be like some of the homes we know about, with the lovable dad and mother at the head of them and the fine board of governors they have, then that would be quite different, and yet even in these good homes we know about, they too have fallen so far short of the goal in dealing with children that the results are most appalling. I know they are doing a fine job as far as they go, but there is no love like a mother's love, and in an institution there are too many children for a house mother, and it is impossible to show all the individual attention they need, especially at certain times.

I used to think the Catholics had the best system until they began to turn boys loose at the age of 12; surely a boy at 12 needs a home as much as a child of 2 or 3.

The job would be much easier and more pleasing if we could go about the undertaking with a little more experience, a great deal more patience, and a bit of understanding. Five senses are given to man—tasting, smelling, feeling, hearing, seeing—but the regular fellow and done loved by all children is The Fellow that Has Two More Senses—Horse and Common Sense—and uses them accordingly; he is the one that has an understanding nature and can work with both children and old people.

I think institutions are fine for a certain period. They are fine when they can take a child or children of a family in for temporary care, to get the sick well, to put them on the right road and steer them into the right paths, but the job of the institution should end pretty soon, when they can restore that child or children back to society, to re-establish that home, to rehabilitate that family and to place that child or that family back in the realm to which they rightfully belong, but to receive one into your home or institution and just feed, clothe, and educate or get them well if they become ill, pet them to death, give it every desire on Christmas and then don't give a cent the rest of the year, and, when it has outgrown the surroundings, to turn it loose to become a prey to the vultures of the underworld, yes then you and I will be held responsible.

Some of the finest boys and girls have been residents of homes and have gone into the business world and made good as professionals and ordinary workmen and the best housewives in the country and have appreciated every effort that has been spent toward their progress. The good we hear about, and the bad we wish we could forget, but they too kept bobbing up to show us where-in we are failing, and thanks be unto Him that makes the crooked things straight and the heavy burdens light,

we believe that we now see and in our Grand Jurisdiction are following the best method. These past performances we have studied very carefully and have tried to correct the weak spots and make our homes and institutions the best in the country. But there is that child that doesn't fit into the institution, just a plain individual, nothing wrong with him, he just doesn't fit into the crowd. He is one that is unable to adapt himself to new surroundings as quick as some, is unable to make the change, and I want you to know that it is a great big change when a kid gives up his father or mother and a new person takes charge, especially if that person hasn't the understanding. You know the impression made on a child's mind remains with him indefinitely, and, if the impression is wrong, you have started a little one off wrong and it takes a whole lot to make him see the right way again. I remember a kid that cried himself to sleep every night. The house mother was a lovable person; really had a mother's heart, full of understanding and patience, but she couldn't get this kid to tell why he was crying. Every effort was made to make him contented and comfortable, but he continued the crying, and finally after much persuasion he asked a question in answer to our inquiry. He asked "Have you ever been homesick?" Well there is but one cure for homesickness.

We have said many words about children, but you know the aged and indigent is also an individual. We make them do things we would not want to do ourselves. In our bigness of heart, in our desire to be of service to the old people, we have built them large and spacious buildings with all of the modern conveniences and dedicated them with much ado, and then we stand off and look with pride at our handiwork, but we have lacked many things. We have left undone that which many would rather have. Have you ever had the rathers? When we moved that sweet old lady, that venerable old Mason, into our magnificent building that we have erected for the care of our wards, that we might have a monument to the memory of Masons, that we might show to the world our mantle of charity, and that we could go about bragging what we are doing for those in distress and sick, and what a wonderful home we have provided for those asking for our assistance, when we let that selfishness and ego prevail in our work of love, then we let slip through our whole being the lesson we were taught at that sacred altar, "wherever we may find them." Every time I see an old person moved from their places of abode, regardless of how humble that home may be, I think of tearing away a part of their very bodies. I think of trying to move a 75-year-old oak from the back yard to the front lawn and expect it to grow and to continue to bear fruit. Few of us consider that old person is a part of the very community in which they have been living, a part of the trees, of the little brook that runs through the country, yes a very part of the atmosphere; and the place we are moving them to has been exalted to the very heavens, and the Master of that subordinate lodge is so afraid that the old person claiming a little aid will become a burden on that small lodge, and they have used every means

to interest the old person in that large and magnificent building and that he should go there for the things he needs, from the time he first began to show a weakness or a drain on the community. We have told him of that beautiful home in the city where his every wish will be supplied without any effort on his part, and when he comes and the novelty soon wears off then the old fellow craves that fellowship with the friends he had back home; he wants to go home to see the boys, he wants to go to lodge, he just gets homesick, he is lost, and he just can't adapt himself to the big change. We agree the superintendent and the entire staff have done their best to comfort him, to give him everything, but it is not these kind of things he wants; he wants to go home, and I have seen so many occasions where the old person has given up that place we call a palace for a hovel, affluence for starvation and, yes, purple for rags, that they might be back home with friends. Yes, they would rather not have so much and be just back with the things they are used to.

Some one has said do away with the institutions, the large and spacious buildings and you do away with the cause and effect. If it is going to take stone and mortar and spacious buildings to remind me of an obligation which I assumed and which is still fresh in my mind and heart after thirty-five years, just as fresh as the evening I assumed that obligation, then I say I am not entitled to the honor that has been bestowed upon me in being a member of such an instrument for good.

Many words have been expressed about homes and institutions, but the most wonderful one to me, the best plan I know about is that little place God gave to the American public called "Home Sweet Home." But so many of us have grown up like the young matron; when the real estate dealer was trying to interest her in a home, she said, "I was born in a hospital, raised in a kindergarten, educated in a boarding school, was courted in a picture show, married in a Justice Court, and now live in an apartment, eat our meals out, spend the afternoon at bridge, the evenings in a picture show. If I get sick, I will go to the Hospital; if I die, I will be buried from an undertaker's parlor, what do I need with a home." Still, when I think of that little heaven, under no conditions should we disrupt a home, but that we should by all means endeavor to keep it intact, and that in our bigness of heart we should forget ourselves and our own selfish interest and maintain that God-given institution with all of our might and render a service to that distressed mother and baby, that we would want done for our family. When we can look through the tears, the suffering of a widow and her children, and see a way where we can maintain her little heaven, all that she has left, and give her the security that is needed, then Masonry is at work. I have seen Masonry go in that little home, where there is so much sorrow and sadness, and insist that the widow give up everything and even sometimes her children, that we might be able to say what a good job we are doing by transplanting her into a new city and surroundings and then be perfectly satisfied with our decision. I still wonder if the homes and institutions were

built for the good of the widow and the orphans and the old people, or were they built to satisfy our own egotism.

"Wherever I may find them" still rings in my heart, and when we can go into that little home filled with sorrow and bereavement and are able to say to that heartbroken little widow and that house full of orphans, not knowing which way to go, we are here to take the place of our good friend who has been called away, and we want to maintain your home as though he was on a visit; and when the time is ripe and you have won her confidence and that of the children and you can sit down with her and work out for her benefit the necessary budget and show her how and where and the etc. and not be afraid she is going to cost your lodge a few dollars, and work out with her a plan where she can have that same self-respect, where she can have her own household and her own children, and where she can have a part of the community in which she resides, and where she and her entire family can enjoy the privileges and at the same time share in its responsibilities, without having the neighbors point a finger at them as being objects of charity, then you are maintaining that little heaven that God has so graciously given to the American public and which we in our blindness are permitting to slip through our clumsy fingers. When I see that home established, that little woman doing her best, those children taking care of the responsibilities as they fall upon their shoulders, then I thank God for Masonry in action; and again when I can see that old and indigent Mason bent over with age and the infirmities of life and can help to keep the home fires burning, help keep that old fellow in comfort and give him the security, then I am glad that Masonry has the pillar of charity. Then I thank God for real Masonic charity.

Tennessee had an institution or home, where the widow and her children could come, where the old Mason and his wife could be together, and where the aged widow could have the comforts of a home without a single worry as to where this or that was coming from, but after fifty years of operation we took stock of what we had accomplished. Yes, we had given to the world some of the best trained children in the land, and they have made good in the business world and some of our children are leaders in their communities and we are proud of them, but we did take from them while they were in the home, part of their initiative, unintentionally stamped them with a stamp of dependency, and in a measure set them back after they left the institution until they could find themselves and have the self-reliance and rid themselves of that inferior feeling that we placed upon them.

Now we have seen those widows with their children re-establish their homes, take their place in society, those old couples return to their respective communities and take up their places in the neighborhood, and have seen happiness that words cannot express spread upon the faces of those people we had erroneously uprooted when they could return home and have the security of the Fraternity behind them, have that fellow-

ship one with the other of the old friends they had left behind.

Since that time in 1926 when this later plan was put in operation, it has been our pleasure and privilege to visit those homes and, in every instance, we have seen happiness and contentment.

When one is in distress through death or sickness or poverty, it is so fine that we can assist them in maintaining that home, give them the necessities of life, help find themselves, keep them in circulation, and not have to maintain a large property nor a long waiting list. There are no cases pending in Tennessee, no waiting list, just a happy people living in their own community's responsibilities while they are enjoying the privileges.

The cost of the two plans is a secondary consideration; however, it is needless to say the plan of maintaining the little home, keeping the family intact, providing the aged and indigent with the comforts of life, permitting them to live among their own friends and relatives, sending them to a hospital when necessary or a convalescent home when they are too weak to get around by themselves, is all done at a much lower cost than operating the institution or home; yes, lower by more than a third. We have proof our method is successful, long life with home or institution, and 22 years of the latter method.

For 34 years Tennessee operated a large and spacious home or institution and grew from 1 building and 10 acres of land to 11 buildings and 221 acres of land and had a waiting list, and approximately \$2,000,000.00 had

been expended not including the cost of the property or the improvements, and served a total of 1,272 wards whose average stay in the home was a little more than 7 years.

In comparison with the activities in the home, we began in 1926 to care for our wards in their respective communities, and while the number of wards increased, the cost was so much lower and the average years for a ward in our care dropped from 7 to 3 years.

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For 34 years we saw homes, little private heavens, broken up with death, sickness, and then poverty, and we tried by our own means to take the place and substitute a home, then for 22 years we have re-established and maintained the home that was broken and our children have become useful and independent citizens and our old people have lived in contentment and ease. Yes, Tennessee is satisfied that the plan of maintaining that little home and caring for our wards in the respective communities is much the better plan. We like to think with Frederick William Robertson, when he said:

"Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule."

NOT INVENTED

Masonry was not invented—it grew. Today it unfolds its wise and good and beautiful truth in three noble and impressive degrees, and no man can take them to heart and not be ennobled and enriched by their dignity and beauty. The first degree lays emphasis upon that fundamental righteousness without which a man is not a man, but a medley of warring passions—that purification of heart which is the basis alike of life and religion. The second lays stress upon the culture of the mind, the training of its faculties in the quest of knowledge, without which man remains a child. The third seeks to initiate us, symbolically, into the eternal life, making us victors over death before it arrives. The first is the degree of youth, the second the degree of manhood, the third the consolation and conquest of old age, when the evening shadows fall and the eternal world and its unknown adventures draw near.

Unless we have eyes to see a double meaning everywhere in Masonry, a moral application and a spiritual suggestion, we see little or nothing. But if we have eyes to see it is always a parable, an allegory, a symbol, and then it becomes an emblem of that upon which every man is working all the time and everywhere, whether he is aware of it or not—his character, his personality, by which he will be tested and tried at last. Character, as the word means, is something carved, something

wrought out of the raw stuff and hard material of life. All we do, all we think, goes into the making of it. If we are selfish, it is ugly. If we are hateful, it is hideous. Just as the counterfoil remains in the cheque book, to register the transaction when the cheque is removed, so every mental act, every deed becomes a part of our being and character. Such a fact makes a man ponder and consider what he is making out of life, and what it will look like at the end.

Like the Masons of old, apprenticed in the school of life, we work for "a penny a day." We never receive a large sum all at once, but the little reward of daily duties. The scholar, the man of science, attains truth not in a day but slowly, little by little, fact by fact. In the same way, day by day, but slowly, little by little, we make our character, by which we shall stand judged before the Master of all Good Work. Often enough men make such a bad botch of it that they have to begin all over again. The greatest truth taught by religion is the forgiveness of God, which erases the past and gives another chance. All of us have spoiled enough material, dulled enough tools and made enough mistakes to teach us that life without charity is cruel and bitter.

Goethe, a great Mason, said that talent may develop in solitude, but character is created in society. It is the

fruit of fellowship. Genius may shine aloof and alone, like a star, but goodness is social, and it takes two men and God to make a brother. We are tied together, seeking that truth which none may learn for another, and none may learn alone. If evil men can drag us down, good men can lift us up. No one of us is strong enough

not to need the companionship of good men and the consecration of great ideals. Here lies, perhaps, the deepest meaning and value of Masonry; it is a fellowship of men seeking goodness, and to yield ourselves to its influence, to be drawn into its spirit and quest, is to be made better than ourselves.—*Masonic News*.



A SYNOPSIS

Brother Masons especially our newly raised Brother; Masonry is a progressive study as you have recently discovered, the first three degrees required quite an amount of work not only on your part but also on the part of a brother who has spent hours of painstaking labor bringing you to your present degree of a Master Mason.

What next—is that all there is to Masonry, is that the end? No, no that is the start you now have the tools and now know what to look for!

What after the completion of the Temple became of the 70,000 bearers of burdens, the 80,000 hewers in the forests, those miners of gold, silver, copper, bronze and iron, those highly skilled metallists who reduced the ores to their finished shape for installing in the Temple, those other skilled artisans who carved stone and wood to fit it, to the sublime architects plan, for the perfect building, also those 3,300 who ruled over the work.

A few years ago I found in an annual report of the Smithsonian Institute of Washington, D. C. with some references to verses in the Book of Books a partial answer to this question.

Around 1940 the institute did a lot of archaeological research at the head of the Gulf of Aqaba which is a gulf or Bay reaching up from the Red Sea and they unearthed so much that is of interest to Bible Students, and Masons, that they were able to reconstruct the whole picture.

This area in the days of King Solomon was called the Land of Edom and was a part of his undeveloped territory but we must surmise that news of its wealth of iron, copper and timber came to his ears and with his usual vigor he proceeded to develop it.

The Dead Sea is 1292 feet below sea level, which of course is the level at

Aqaba, in those days it was about a 13 day camel trip from the Dead Sea to this point and was connected by a Canyon or Wadi as it is called in the present Arab tongue, this wadi being well wooded and very rich in iron and copper and as it approached the gulf was narrowed down and so constricted that there was a very high wind from the north blowing all the time a perfect spot for a blast furnace for smelting the ores practically along the same lines as our present day Bessemer Furnace.

The record shows that this work was done in a big way all at one time along the same lines as some of our present day war jobs so your imagination can picture the number of men needed for such an enterprise as there was not even drinking water near and it had to be hauled in by camel, asses and slaves, food also was not available near, then the forests were felled to furnish charcoal for hard burning the brick for the furnaces and other smelter buildings which had to be designed and built to trap the wind and bring it through funnel shaped chambers to the crucibles filled with ore and banked with charcoal for reducing the ore to pigs. Some of the copper was further manufactured at this plant into objects of art or other utensils while some of the pigs of copper and most of the iron was shipped to Hiram King of Tyre as King Solomon was much in his debt, he had given him 20 Cities of Galilee but when Hiram looked them over he found they were poor cities and he was not satisfied with them so Solomon also built him a fleet of ships at this same plant, sailors came down from Tyre to man these ships.

This clears up another point that you might have noted in the degree you took this evening when some workmen wanted to be taken from Joppa to Ethiopia by ship, now as we have no knowledge of a Suez Canal being built at this time there must have been some means of de-

livering a fleet of ships built at Aqaba to King Hiram at Tyre, either there must have been a canal from the Red Sea to the Mediterranean or a canal from the Red Sea to the Nile or the engineers of King Pharaoh of Egypt the Father in Law of King Solomon who had much experience hauling enormous rocks for their temples and pyramids could have hauled the same ships of the period by the same means.

We also read that at this period the ships of King Solomon and Hiram of Tyre took trips from Tarshish to Ophir for gold, a trip that took three years, Bible History does not state which Tarshish as there was one in Asia Minor opposite Cyprus and another on the East Coast of Spain and as Spain was largely dominated by Hiram it might have been one of his naval headquarters as the Straights of Gibraltar were under his domination and no ships other than his were allowed to pass there, the location also of the land of Ophir is also lost in the midst of time it is variously placed as South Arabia, Ceylon, Mashonaland, India or Malacca another opinion being that in a three year trip these ships might have gone through the Straights of Gibraltar skirted the West Coast of Africa to Dakar across to and up the Amazon to meet boats bringing the gold from Peru. This little talk suggests an interesting line of reading proving our Bible Truths of interest to all Masons.

—Ernest Fuller,

Lakeside Lodge No. 281,
Duluth, Minnesota.

POPE BENEDICT XIV A MASON

Prospero Lambertine was born in Bologna, Italy on March 31, 1675. From early youth he had shown a disposition to study science and philosophy. Being one of the most learned priests, he surrounded himself with intellectuals and made a quick ascent to the cardinalate,

it is while he was still a plain priest, he became affiliated to the Masonic Order, in his native land of Bologna.

It is in 1911 that Paul Duchaine, a Belgian Masonic historian unearthed the fact which, apparently had not been mentioned for a century and a half, but he wrote about it with a richness of documentation dating back to the seventeen fifties that leave little doubt in the minds of unbiased students.

It appears that when Lambertini was Archbishop of Bologna, he still attended Masonic meetings, which means that for several decades he was an active Mason.

He was elected Pope on August 16, 1740, when he was 65 years of age. This happened at a Conclave which had been mostly lengthy.

It appears that Lambertini told his colleagues of the College of Cardinals "If you want as a Pope a saint, select Gatti; if you want a politician select Aldovandi; if you want a good fellow, elect me." And they did.

His reign as Pope was noted for his peaceful, conciliatory, tolerant attitude.

He was admired throughout Europe for his spirit of justice, his charity, the purity of his way of living, and his unquestioned talents as a philosopher and scientist.

—Masonic Light.

HALF MILLION TO HOSPITAL

Tom B. Owens of Fort Worth, Texas, bequeathed more than a half million dollars to the Texas Scottish Rite Hospital for Crippled Children at Dallas. An oil and cotton businessman, Mr. Owens directed that the hospital receive half of his estate upon the death of his daughter, Mrs. Henry Buchanan, who died on May 2, 1949.

SIX OF SAME FAMILY

Recently, six members of the same family received the Master Mason Degree in Tiffin (Ohio) Lodge No. 77, F. & A. M. They are Arthur L. Hossler, Jr., and Harold K. Hossler, sons of Arthur L. Hossler, Sr., and his stepsons, James R., Charles E., Kenneth L., and Richard A. Focht. Another son, Marion J. Hossler is already a member of the Lodge. The father presented each of them a Masonic lapel button. An interesting sidelight was that Raymond D. Focht, father of the four Focht brothers, and his father, James D. Focht, were introduced, making it a three-generation affair.

A VALUABLE SERVICE

Mr. John Catlett Vance, 33°, Junior Grand Steward of the Grand Lodge of North Carolina and a Past Master of Mount Hermon Lodge No. 118, A.F. & A.M., Asheville, North Carolina, has conducted 100 Masonic funerals. This service of love and devotion to the duties of the Craft began in March, 1922, when he conducted the funeral of Sam Hinton, of the Southern Railway.

Time, weather or distance was not allowed to interfere with this sacred duty. Calls from brethren were answered from Glen Alpine, Rutherfordton, Spartanburg, South Carolina, Waynesville, Marshall, Swiss, Black Mountain, Dillsboro, Swannanoa, and Avery's Creek.

MONUMENTS

There are several monuments scattered around Rhode Island commemorating certain events. One in Adamsville was erected to the Rhode Island Red Hen, one at Cold Spring in the woods near Mount Hope directing to the spot where King Philip was slain; one marking the grave of Michael Felice Corne in a small Cemetery off Farwell Street, in Newport, dedicated to the first man to eat a Tomato in the United States. Tomatoes were at one time thought to be poison and grown only in flower gardens as an ornamental plant but has now become one of our chief articles of food, grown from Mexico to Canada and are on the market three hundred and sixty-five days in the year. They are considered one of the chief sources of one of our essential vitamins, many acres being grown under glass in Astabula, Ohio.

But few Masons in Rhode Island are aware that there is a certain Masonic Monument in Rhode Island. Years ago, Hamilton Lodge No. 15, F. & A. M. was housed in a Building absolute infallibility. One day, however, he startled his co-workers by in Foster Center, the owner of which became very bitter against the Lodge and ordered them out of his building. When they did not do so as soon as he wished, he tore out the stairs leading to the Lodge Room and the Lodge picked out an ideal place in the edge of the woods, on a high hill surrounded by a low vale where they held their communication. The monument is of granite, 39 inches above ground, 24 inches square, with a desk shaped top which bears the Square and Compass. On the front is carved "Erected June 9, 1908 by Hamilton Lodge No. 15, F. & A. M.

in memory of a meeting held on this spot June 9, 1834", nearly 115 years ago.

REUNION IN JAPAN

A very successful reunion of the Scottish Rite Bodies in Japan was held in April. A delegation from the Philippine Islands, headed by Deputy Frederic H. Stevens, 33°, and numbering sixteen, attended and practically did most of the work in conferring and communicating the degrees. The class numbered 221, which was very, very remarkable. It was named the Arthur MacArthur Class, in honor of General Douglas MacArthur's father. General MacArthur took a great interest in this reunion and aided in every way he could in making it the success that it was.

It was very encouraging to know that in Japan they were able to have such a splendid class of men to take the degrees. It is probable that it will be very helpful to the Japanese people. Brother Michael Apcar, 33°, of Tokyo, Japan, who has remained there practically through all of the trouble, is largely responsible for this splendid outcome.

Brother Everett W. Frazar, 33°, is the Deputy in Japan of the Supreme Council, but has been in this country for several years and has suffered greatly from ill health. He has tried to get back to Japan, but has not been able to make it. He hopes to do so later.

CANADA IN BI-CENTENARY

It is expected that some time in June, 1949, St. Andrew's Lodge No. 1, of Halifax, Nova Scotia, will celebrate its 200th anniversary. This Lodge was organized by Lord Cornwallis, who was Commanding Officer of the British troops in that city, and who surrendered to another Mason, George Washington, at Yorktown. Grand Secretary R. V. Harris, a Past Grand Master of the Grand Lodge of Nova Scotia, expressed the hope that there would be a large attendance of Masons from other Canadian and United States Masonic Jurisdictions.

MOTHER AND EIGHT DAUGHTERS

We have published one incident when eight sons were made Masons at the same communication of the Lodge, a few where seven were, a few where six were and several where five were, but the following is the only record, so far as we know, where a mother and her eight daughters were initiated into a Chapter of the Eastern Star at the same meeting. The candidates were mother, Mrs. Ella Mae Anderson; daughters, Avonell Gas-

kill, Fannie Kagarice, Agnes Allen, Avis Curtis, Zella Stoops, Inez Ramey, Marie Buchter and Luella Dean Hall. The initiation was held by Hugoton Chapter No. 380, Kansas.

BURNS MORTGAGE

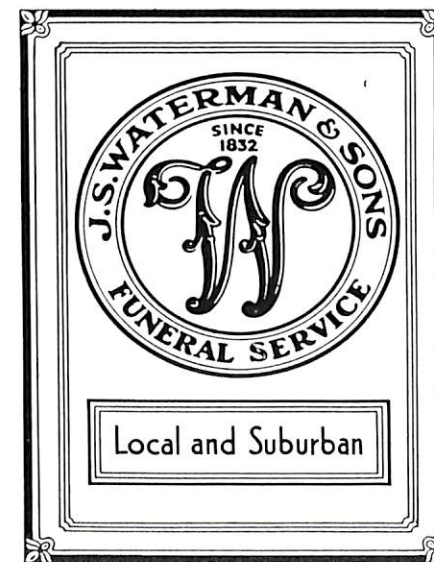
At a ceremony on March 17, 1949, Hollywood Lodge No. 355, F. & A.M., of California, burned the mortgage on its Temple. Though the mortgage was paid last year, the ceremony of burning it was regarded as too important to announce the event on short notice. The opinion prevailed that the occasion "will not merely be the burning of a piece of paper, but we want it to mean the rededication of ourselves and our Temple to Masonry, its principles and ideals."

On the front of the building, which is located at 6840 Hollywood Blvd., are these words: "Masonry builds its Temple among nations and in the hearts of men."

STAND ON LIQUOR QUESTION

The Grand Lodge A.F. & A.M. of the State of Kansas took a strong stand against any of its members engaging in the sale or manufacture of intoxicating liquor. At its 93rd Annual Communication held at Wichita, on February 9 and 10, 1949, the Jurisprudence Committee of the Grand Lodge recommended the following resolution, which was adopted: Be it resolved that "the manufacture or sale of intoxicating liquor by any Mason shall be deemed an offense against the Body of Masonry."

The committee called attention to the existing law of the Grand Lodge of Kansas on the subject of serving alco-



holic liquor, which is as follows: "The serving of beer or any other beverage having a recognized or indicated alcoholic content at any communication or social function held or sponsored by any Lodge, by the Lodge or by any member or individual brother, shall be deemed an offense against the body of Masonry."

FATHER AND THREE BROTHERS

On April 2nd, Louis Tanner, Jr., received the Master Mason Degree in Tarkington Prairie Lodge No. 498, A.F. & A.M., at Cleveland, Texas, and among the officers conferring the first section were his father, Louis Tanner, 32°, Worshipful Master, and three uncles of the candidate, T. M. Tanner, Senior Warden, Jeff Tanner, Junior Warden, and A. C. Tanner, Senior Deacon, all Past Masters of Texas Lodges.

In the second section the officers were Deputy Grand Master Albert J. DeLange, 33°, of Houston; Dr. R. D. Willis, 33°, Past Master of Trinity Lodge No. 14, of Livingston; Randell E. Briscoe, 32°, Chairman. Committee on Work, Grand Lodge of Texas, and Master of Anson Jones Lodge No. 1313, of Houston, who delivered the lecture; Dr. W. J. Rollins, 33°, Commander of Houston Council of

Knights Kadosh; Dr. D. M. Hale, 32°, of Cold Springs, District Deputy Grand Master of 27th Masonic District; Cedric Cronin, 32°, Past Master of Shepherd Lodge No. 855 of Shepherd, Texas. H. L. Lilley, Past Master of Shepherd Lodge, who is 86 years of age, presented the lambskin. After the degree work, very enjoyable refreshments were served.

All Sorts

Foreman (on excavation job): "Do you think you are fit for really hard labor?"

Applicant: "Well, some of the best judges in the country have thought so."

JUST FOR FUN

He approached the judge with all kinds of politeness.

"Your lordship, I'd like to get out of jury duty," he said.

"For what reason?" asked the judge.

"I can only hear with one ear," was the excuse offered.

The judge smiled. "It's all right," he said. "We hear only one side of a case at a time."

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1733.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

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